592 There were three to five persons in a house, J.R. continued, depending entirely on the number and condition of the family members. An average home consisted of a man and wife and their children. If there was an adult dependent, such as a sister or older relative, they would provide a separate little house for her close by. A widow and her children, or a widower and his, might also comprise a discrete household.

221 M. lived here at Picayune in a native-type house when she was a little girl. People moved around as the seed crops needed harvesting. They left their houses, light as they were, at home and made temporary shelters whenever necessary for camping. There were bedrock [412] mortars wherever they went, all around; most of these are filled in through disuse, now.

When a family permanently left a house, for no objectionable reason, another family [166] might move into it. People moved by families; whole villages did not move en masse.

Warfare

● 721 It was J.R.'s opinion that there was little intertribal warfare in the Fresno River 648 region.

The Indians did not fight each other unless drunk. The only way they killed other Indians was if a witch doctor killed lots of people: then they would kill this doctor.

A big bunch of Chukchansi wouldn't go out and fight a bunch of Mono. Maybe they would kill one man at Northfork [Western Mono locality]. This man maybe had not done right by some [726] Indians there. Maybe some Indian from Coarse Gold [Chukchansi] wouldn't like him. They would lie in wait for him along his way and shoot him from ambush. That is the only way they killed one another up here. A Chukchansi would kill another Chukchansi this same way.

[847] J.R. thought that an abnormal infant, a monster, might be killed, but he regarded this 727 as hearsay. A person who was mortally wounded was not put out of his agony: his relatives took care of him as best they could until he died.

726 An account of an engagement and the ensuing negotiations between Indians of Fresno River and the encroaching whites refers to the same encounter described by the Dumna, Bill Wilson, that of the Mariposa Battalion in 1851. At the time, J.R. was a baby in his basket; later his mother told him about it.[a]

The last fight was down here about ten miles, on the Fresno River. It was a long way up from Raymond. The Indians from all around

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[a] J.R. probably had not yet been born.

6: Gayton E-5 (1925-1928) 1930
NS29 Yokuts NS29

Chiefs always decided matters of intertribal relation but on the powers of chiefs in intertribal wars we have little concrete data. On the whole the Yokuts and Western Mono tribes were peaceful rather than warlike. A few organized raids on villages are reported from the plains region but in the foothills only sporadic, unsystematized outbreaks took place. In such hostilities as occurred there were no war captains other than a man who took leadership upon himself or by general consent, because of his natural abilities as a leader and marksman. Good hunters took up arms when necessary simply as persons who were skilled in handling weapons. A typical account of intertribal hostilities and the chief's minor rôle in them is the following:[40]

The Wobonuch (WM) and Entimbich (Y) have always been friendly. Long ago unfriendly relations existed between these two tribes and those on the north fork of the Kaweah river, chiefly the Waksachi (WM) and Wukchumni (Y), whom the Wobonuch refer to collectively as the Pasuaj. One time some Entimbich women were out gathering seeds on Mill Flat creek. Some Pasuaj came over there and killed all but one woman just for meanness. The woman who escaped ran to a Wobonuch village, Kadawinao, and told what had happened.

The Wobonuch men gathered together. A few of them started southwest toward Aukland (Pasuaj territory). There they met a young man and woman. Now there had been two intermarriages between the Wobonuch and Pasuaj and these young people were the respective offspring. In the avenging Wobonuch party were relatives of the pair. As they met they cried "Cousin!" to each other at once. Then a long parley began. Some of the Wobonuch said that the couple were Pasuaj and had to be killed, but the relatives protested. The irate Wobonuch said they should be killed no matter who they were. They finally won out by threatening to kill the Wobonuch relatives of their own party. Then they killed the young couple and returned home.

Soon a Pasuaj named Wasomai, and his brother and sister, came and set up a camp near Tsobin. The Wobonuch camp, Nimaiawo, was about two miles off. A trail from it passed near the Pasuaj camp. An old Wobonuch man was traveling along this trail. The Pasuaj brothers shot at and wounded him. He succeeded in reaching Nimaiawo. He told what had happened to him. The best men were all off hunting deer. The chief (Pinca?) sent out winatums to bring them in.

The Pasuaj brothers knew by this time that they had a war on their hands, so Wasomai got out by an obscure route and went for help. He returned with a lot of his people. The Wobonuch had come over from their village and the two parties began to shoot at each other from behind trees and rocks. The fight went on for several days. The Wobonuch lost four or five men. At last the Wobonuch chiefs decided to call a truce. They called a meeting of the chiefs on both sides by sending winatums (who were protected at all times) into the Pasuaj camp accompanied by the Pasuaj who had previously married into the Wobonuch

[40] Informant 'Merican Joe, George Dick, interpreter. This war occurred in the childhood of Supana, a grandfather of George Dick, who was a very old man when Dick was a boy. 'Merican Joe said it occurred "long before the round dance [Ghost dance of 1870]." It probably took place at least seventy-five years ago.